



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

aration of heart and mind for its appearing. When, in the "fullness of time" Jesus Christ came to make the valley luminous, the world was ready to hear of the house of God where are many mansions, and of places prepared in ever increasing blessedness and glory for the trusting, hoping, loving child of God; for "life and immortality were brought to light by Jesus Christ, through the gospel."

➤GENERAL NOTES.◀

History and the Bible.—Nothing in our days is more wonderful, not even the colossal growth of natural science, than the fresh start of history. Everywhere the structure of historic literature is rising anew on the basis of archæology, and even more than this: for as in the Church of St. Clement at Rome, deeper, more ancient, and hitherto unsuspected chambers have been brought to light, so the sagacious labors of antiquary and scholar have now recovered whole empires, such as the first kingdom of Chaldæa, and the primæval Elam, and a language, civilization, literature and polity fresh risen from the dust of four thousand years. We need not speak of Egypt, whose triumph has been already celebrated. Still Egypt is daily yielding fresh spoils; and in her records the germs even of European history are with keen delight recognized by the veterans of classic lore.

There is scarcely a study of more absorbing interest than is afforded by this new birth of history. It enlists students of many sciences, enrolling them in one guild, whose brethren learn at last duly to honor one another. In the cave geologist meets archæologist over the engraven mammoth-tusk. Hither comes the artist too, smitten with surprise at the genial freedom of some pristine Landseer's sketch. Here the zoologist recognizes with delight the shaggy fell of fur and hair and the gigantic sweep of tusk, which authenticate at once the subject and the savage artist's fidelity.

Over the prisms and tablets of Babylonia stand men of science and of literature in equal rapture. Queen Victoria's astronomer catechizes the astronomer royal of King Sargina, contemporary probably with Abraham. The scholar of Oxford, forsaking awhile his Bodleian, revels in the archives of Kouyunjik. The veteran ethnologist of London devotes himself to the life-like statuary of earliest Egypt, *spirantia signa*; and the poet of the nineteenth century honors as he best may the "noble rage" of Pentaür, and pores with wonder over the descent of Ishtar into the "place of no return." The archæologist becomes the judge, and often the vindicator, of the aspersed annalist of old time. The "father of pickaxes" avenges the quarrel of the "father of history;" Herodotus, Manetho, Berosus, even Livy, even Josephus, raise their honored brows from amidst the dust of exploration with laurels greener than ever.

But this is not our chief point. There is one venerable collection of records, one "Bibliotheca," which professes divinely to make known the "purpose of the ages." It is either historical, or else, as men euphemistically say, "unhistorical;" which means fabulous.

How do these chronicles bear the collation with independent and authentic evidence now borne by contemporary records?

Was the old isolation of Scripture better or worse for its credibility? For better for worse it is now forever past, and must give way to a manifold twining with the web of human memorial. No longer do the royal personages of Holy Writ hold their way as in another world to our imagination. Their names, their cities, friends, enemies, alliances, conquests, captivities, are read in hieroglyphic and in cuneiform. It was, after all, this very world in which they lived and died.

This former isolation of which I have spoken, this seclusion of Scripture history from almost all besides which we were learning under the epithet "profane," was a matter of secret cogitation to many minds. For our own part, every new link of true connection between Biblical and other history does not darken or desecrate the Bible, but lights and hallows that other. It is true enough, indeed, that we could not reasonably wish the inspired writers to have filled their scrolls with things more or less remote from the supreme purpose of God; but when in His benign providence these records fall into our hands, they waken up a thousand dormant questions, quicken a reverent curiosity, substantiate or else at once annihilate our dreamy conjectures, and make us feel as we read again the hallowed stories of Abraham, Joseph, David, or Daniel, how truly the divine purpose ever was, not that His servants should be taken from the world, but kept from the evil, and made "salt of the earth" to those with whom they had to do.

The test of "internal coincidence" has been applied to the Old Testament with admirable sagacity and effect by the late Professor Blunt and others, and we may well be thankful that this line of proof was enforced by the very absence of external testimony. It is the task of this day to recognize this external testimony, never seen by our fathers, but now given into our hands as fresh as it is ancient; much of it in the shape of actual parallel evidence, but far more in the scarcely less valuable form of "historical illustration," the material out of which the enlightened imagination represents the times and men that were of old; for the historian must be a seer before he can be a judge, and this historic divination (so to speak) is one of the highest achievements of literature.—*From the Preface to Tomkins' "Times of Abraham."*

The Egyptian Language.—It is in vain, I believe, that the testimony of philology has been invoked in evidence of the origin of the Egyptians. The language which has been recovered belongs to a very early stage of speech, and is not, or at least cannot be shown to be, allied to any other known language than its descendant the Coptic. It is certainly not akin to any of the known dialects either of North or South Africa, and the attempts which have hitherto been made towards establishing such a kindred must be considered as absolute failures. A certain number of Egyptian words, such as *i*, "go," *ta*, "give, place," have the same meaning as the corresponding Indo-European roots. And a few other Egyptian words sound very like Semitic words of the same meaning. But the total number of words in the Egyptian vocabulary which have the appearance of relationship either with the Aryan or with the Semitic stock turns out, after passing through the necessary process of sifting, to be extremely small. A considerable number of words have certainly passed from one language into another, but all